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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.—Acts 1: 11.

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THE NORTH POLE.

MANKIND will never be satisfied till the frozen zone surrounding the North Pole is penetrated, and the long-hidden secrets of that region are exposed to the gaze of the world. What we will do after that need not now be considered, especially in view of the stubborn fact that we have not yet accomplished the conquest of that part of our earth, to stand on which is to be where there is no rotation, and which ever way one may look or move is to look or move south; and we never may, that is, the present generation never may accomplish it; but the dissatisfaction will not only remain, but will grow and keep on growing, and out of dissatisfaction come energy, enterprise and perseverance.

Up to this time we have gone no further than to arrive at mere conjectures, more or less substantially based upon scientific data, as to the constituent elements of the country surrounding the North Pole for a radius of near a thousand miles. There is, however, but little if any opposition to the theory that the seas so far traversed in that direction extend far beyond the northern limit reached by any of the explorers, somewhere in the neighborhood of five hundred miles; but as to whether the sea is open and placid beyond the barrier encountered there, like those further south, is another and altogether different question, concerning which there is much controversy. Even admitting the correctness of these conclusions, it does not follow that it is all water beyond, frozen or liquid, for the reason that, even if the sea had actually been seen beyond the barrier as is claimed, the range of vision would be limited to a hundred miles or thereabout, leaving an area of say eight hundred miles in diameter, which might all be land, and we be none the wiser. It is a very interesting, not to say fascinating study.

Jan.

Two ingenious Frenchmen are the latest votaries of exploring science to offer themselves as sacrifices on the altar of progress, for sacrifice it will certainly be, win or lose. It is going out of the world, practically speaking, with barred doors before and behind, involving, in any event, a condition of life in which there is little if any comfort, abounding in the most rigorous hardships, filled with countless dangers, and with solitude so complete, so vast, so unmitigated, that the unyielding ice and the relentless snow are its fitting attendants and guardians.

These Frenchmen have secured all the money they need. It is not very difficult to do this in France for any scientific purpose which comprehends unusual consequences. Their plans are perfected, and workmen are at work on the machinery and craft required for the expedition, which they expect will set out about the first of May, 1892. The plan which they have adopted is not entirely new, but it will have a new application, a balloon being the agent of locomotion in the extreme northern latitudes. Their air-ship and its attachments are described as being very ingenious, and their plan strikes scientists who have examined it as being feasible at least. Of course, no degree of theorizing can more than approximate the condition in which the balloon and those who essay flights in it will find themselves in the northern regions; nothing but the severe test of experience can determine that, and even then the practical results may be a loss of effort if not of life to the explorers, and productive of no good result to the world, as has mostly been the case.

It would be a great and grand thing if this more than vexed question could find a solution before the curtain is finally rung down on those who now inhabit the globe. We believe the North Pole no such dead spot as has been all along believed by the majority; it seems almost a reproach to Providence to think so. It, like every other part of the globe, including its counter part, the South Pole, ought to be the abode of animate existence, so fashioned and tempered that they can thrive there best, even as we thrive best where we are.

While having little faith in the ability of any human agency put forth now to accomplish the feat of overcoming the frozen outposts guarding the northern end of our earth's axis, and deploring in advance the loss of life which all such ventures in the past cause us instinctively to conjure up as the logical result of such ventures now and to come, we are not disposed to question its possibility, and we wish the Frenchmen all success—*Ogden Standard*.

MODIFICATION OF JEWISH SENTIMENT.

THE antagonism which has existed between the Jews and the people of Christendom for nearly two thousand years has been so marked, and, particularly on the part of the adherents of Judaism, the aversion to anything akin to amalgamation of interests so pronounced, that it has appeared impossible to unite the two classes in a bond of fraternal love, at least for many generations yet to come. The Prophets have declared that

in the latter-days the Jews should begin to believe in Christ, and the fact that Jewish sentiment has been unchanged through so many centuries has been cited as proof presumptive that the prophecies must fail. But

"God moves in a mysterious way
His wonders to perform,"

And the Jews are not excepted from the rule. The indications for a variation from the former course may appear very slight, but they are unmistakable. What makes the matter all the more remarkable is that the first step is by the Jews themselves—cautiously, and apparently with some misgivings, but the fact remains that it is taken. As "straws show which way the wind blows," so do these events point out unerringly the change that is transpiring in Jewish sentiment, as will be understood by a perusal of the following, from an editorial on the Christmas holiday, in the columns of that influential representative and defender of Judaism, the *Jewish Chronicle*:

"Peace and good will"—it is permissible for us Jews to learn the lesson of the season, even though we directly learn it from a Gentile celebration. Not that the broad truth is not to be gathered from our own doctrines. Philanthropy in the widest sense is the subject of many a command, both Biblical and Rabbinical. But what the prevailing holiday suggests to us is the duty of strengthening the bond of brotherhood, in the social sense, which binds us to our neighbors. "The summons to Christian fellowship" which the poet, in some of his most powerful verse, enumerated among the outrages heaped upon the mediæval Jew, happily bears to-day a different meaning. What the voices of the season ask of us is not to part with the precious heritage of our religion, but to abandon the remnant of a social reserve which is part of the legacy bequeathed to us by long ages of persecution and misunderstanding.

That this self isolation still needlessly continues is only too evident. The Jew did not go forth straightway to clasp hands with his Christian fellow-citizen when the walls of the ghetto were thrown down. The accumulated distrust of centuries could not be dispelled in a day. It has lingered on ever since. It faded away by inches it is true, but still it is not quite gone. Even here in England, at the end of the nineteenth century, with two hundred years of justice "broadening down from precedent to precedent" behind us, and with overwhelming evidence of goodwill on all sides, we are not yet altogether at one with our fellow-countrymen. The old shyness still clings to many of us. It is not dislike of our neighbors—the very contrary is the fact; it is not, at any rate in the case of the enlightened among us, the sense of religious divergence.

Much is probably due to the prejudice against Jews which still lingers in odd corners and byways of English social life. Whatever the cause, the fact remains. We are loth to come out of our shell. We keep ourselves apart, to the detriment of our own best interests. There is a large and increasing number of Jews, principally those who have been trained at public schools or follow the liberal professions, who can boast of having made life-long friendships among non-Jewish comrades. Too many others have intensified the unneighborly ways which are characteristic of London. A Jew lives for years with Christian neighbors on both sides of him, and never makes their acquaintance. Let a Jewish family take an adjoining house and he becomes intimate with that family immediately—that is, if considerations of caste do not interfere.

As a rule, Jews of the middle class have too few Christian friends. They having plenty of them in business; but socially they are content to foregather with their own people. We are referring now to the metrop-

olis, where neighborliness, generally, is not cultivated. In the provinces it is different. The social intercourse between Jew and Christian is far more common, probably because there are but few Jews from whom the former may select friends. This is a happy state of things. For if in a small provincial town Jewish shortcomings are more conspicuous, the balance is redressed by that closer intercourse which brings into relief Jewish virtues.

Here, then, is the all-sufficient reason why Jews should seek to establish closer ties between themselves and their neighbors. The policy of self-isolation is mistaken, mischievous. Even the Jews of the Middle Ages were not averse to exchanging social amenities with Gentiles. The duty of being neighborly toward his Christian fellow-citizens is constantly inculcated upon the Jew by the old Rabbinical moralists. Indeed, whenever persecution is lulled to rest for a while, we find Jews and Gentiles vieing with each other in manifestations of courtesy and good-will; and both sides were all the better for it. Surely in these days we may better this silent instruction given us by the Past. The more freely the Jew mixes with his neighbors, the better chance will there be of those small prejudices disappearing which still linger on to his detriment.

The injustice of condemning us in bulk because of the patent badness of a few isolated samples is so glaring that it was alluded to deprecatingly by one of the speakers at the recent Guildhall meeting. But one very obvious way of putting an end to this unfair procedure is to make the bulk itself better known. It is astonishing how little the rank and file of our fellow-countrymen know of the true Jewish character—how distorted are the ideas they have formed of us. And yet it is not so astonishing, considering how little they see of us in private life. There are thousands of intelligent Englishmen who have never met a Jew in a drawing-room.

What a number of illusions would vanish if this imperceptible, but no less real barrier, were broken down once for all. The mere unwillingness on our part to form social friendships outside our own pale is injurious. Exclusiveness is bound to be unfavorably judged. Those who hold aloof are condemned as haughty or narrow, or are distrusted as having something to conceal from the eyes of the world. A wider social intercourse, moreover, would benefit us by enlarging our intellectual horizon and broadening the range of our sympathies. In some provincial towns, every Jewish young man who does not wish to stand self-condemned as wanting in culture is a member of the local learned society. His friendship with Christians leads him to enroll himself, and his membership acts reflexively by increasing the number of his Christian friends. Descriptions of the cordial welcome given to provincial Jewish ministers at local gatherings, literary and otherwise, are always suggestive of a field that is too much neglected in London.

It is often urged that unrestricted social intercourse between Jews—especially if they are young—and Christians is likely to weaken the religious bond in the case of the former. That the danger is not unreal may be freely admitted. But the only rational way to guard against it is to strengthen the loyalty of the Jewish youth to Judaism, by making clear the beauty and lovable character of the religion. The Jew ought to be so fully persuaded of the superiority of his creed as to be able to pass unscathed through all the temptation with which social intercourse can assail his religious stability.

Why should we assume that in the friction of Jewish and Gentile ideas it is Judaism and not Christianity that must inevitably suffer? The hypothesis is an absurd admission of the inferiority of our own faith. It is only badly-taught or badly-trained Jews whose convictions are likely to perish in the social struggle. Their better educated brethren who, knowing what Judaism is, therefore admire and love it, are more likely to modify Christian ideas in the Jewish direction.

At any rate it is unnatural to pursue a policy of isolation from a dread of weakening the empire of Judaism. To shut ourselves up in a ghetto of our own making is a course which runs directly counter to the whole tendency of the age. The believer in progress must, of necessity, believe in union, in the continuous strengthening of the ties of brotherhood between man and man. For only over the fallen barriers of prejudice and misunderstanding shall the world march on to the golden age.

DEATH VALLEY.

THE scientific world is deeply interested in the plans of the exploring expedition which the United States government has ordered to investigate the celebrated Death Valley, which owes its name to the melancholy fate of a large party of emigrants who perished from thirst within its limits in 1852. This desolate region, on the borders of California and Nevada, is a strip of arid plain shut in between two mighty mountain walls, the peaks stretching up 10,000 feet toward the skies. The surface of the plain is a deposit of salt and alkali, and in the summer season the heat is intense and oppressive; even in winter those who venture within its precincts are afflicted with a parching thirst, which soon causes them to seek a more congenial atmosphere. The expedition will be in charge of Dr. C. Hart Merriam, Chief of the Division of Mammology in the Department of Agriculture, and with him will be Dr. Vernon Bayley, one of the best collectors of mammals in the world, Prof. T. S. Palmer, the eminent naturalist, and others whose names are familiar to scientists. They will be accompanied by a corps of mule-packers and assistants. Each party will have a wagon, which will be utilized as a base of operations at some source of water supply. The first thing will be to locate the places where water is to be found, and to make landmarks to guide the members of the expedition to these locations. Many unfortunates have lost their lives by neglecting this precaution. So rapid is the evaporation of the bodily moisture said to be, that three gallons of water a day are considered by some as absolutely necessary for each individual. Every specimen of animal life found in this dreary region and its surroundings is to be represented in the collection which the expedition is ordered to secure. It is not anticipated that the valley itself will furnish many examples of animal life save reptiles and insects, but in the surrounding mountains expert trappers may be able to secure many specimens.

THE INDIANS' POSITION.

THE dispatches from America still continue to tell of the prospective outbreak of the Indians in South Dakota and Wyoming, and state that some fighting has taken place. The general public is commencing to realize, however, that if there is war, it will be because the white men have forced the Indians into it by robbing and starving them, or by inhumanly and wantonly butchering them, as is now conceded to be what was done in

the murder of the Sioux chief Sitting Bull, and probably was the case in the more recent conflicts. Those who are well acquainted with Indian affairs state, however, that if the government deals in anything like a just and humane manner, an Indian war will not be precipitated. Mr. George Bird Grinnell, who is thoroughly conversant with the situation, says in the *New York Tribune*:

There is good reason, however, for believing that there will be no uprising at all. In all times of expected trouble the Indians first of all look out for their women and children. The Indian braves are the most affectionate of men, and if trouble is apprehended, the first thing they do is to place their women and children out of the reach of harm. There is now no place in the country, except in Arizona, which is not as accessible to the whites as to the Indians, and that is too far away. The Indians know this as well as the whites. There is no great section of the country where there are not large settlements of whites, and where there are not lines of railway, affording quick transportation for troops. Of course, there is an element of danger in the spread of the Messiah doctrine, but unless the Indians all get an idea that they are going to be resurrected and become immortal, they will never start a fight.

The Indians know perfectly well that they cannot stand a long fight, and the older and wiser heads among them can be relied upon to try to keep things quiet. The greatest danger is that some settlers may kill a few Indians, and the spirit of revenge may cause an outbreak. There is a strong feeling among the older settlers against the Indians. I do not know so much about the feeling among the new settlers. There is a wide gulf between the settler who thinks the Indian is a coyote, and the only good Indian is a dead one, and the eastern sentimentalist who believes the Indian is an angel.

As an example of the miracles, I will tell you that while I was at the Cheyenne agency one of the prophets announced that on the day before he had been visited by people who had been dead for a long time, and who had brought him a piece of fat buffalo meat. Now the Indians love buffalo meat, but they have seen none of it for six or seven years. The prophet told the people that on the following night he would feed them with the buffalo meat that had been brought to him. The next night a circle was formed, and the prophet stepped into the centre with a wooden dish full of cooked meat. After a dance the dancers filled up, and to each one was given a piece of meat. Although the dancers were many and the pieces of meat few, the meat didn't give out. How was it done? Well, sleight of hand of some kind, I suppose, but I couldn't discover the trick.

THE *Denver* (Colorado, U.S.A.) *News* contains the following: A Mormon colony of 200 families has located in the rich lands watered by Big Sandy creek, in Uinta and Sweetwater counties, Wyoming. These lands were formerly owned by the Big Sandy Irrigation and Improvement Company, which failed when George Crofutt became weary of the apathy of eastern stockholders and threw up the sponge. The Mormon colonists are constructing a canal thirty feet wide on the bottom, which, when completed, will cost nearly \$1,000,000; have built a church and a school; have improved the road to the railway station and are erecting good houses. They expect to raise a very large crop next year, and a flouring mill will be in readiness by harvest time. The *Cheyenne Sun* remarks that the "establishment of this colony will greatly increase the wealth of Western Wyoming, help the population, and is a big thing for the state all round."

FACTS AND EVENTS.

Chili, South America, is afflicted with a severe epidemic of smallpox.

Thirty thousand cases of *la grippe* are reported in New Orleans, U.S.A.

By a railway collision at Leeds on Christmas eve, one passenger was killed and sixteen others injured.

At Halifax, Nova Scotia, Dec. 20, a portion of the Cunard wharf collapsed and six men were drowned.

It is expected that by February 1st telephone communication will be opened up between London and Paris.

At Rochester, New York, Dec. 26, a mother and her three children were burned to death in their house, which had taken fire.

A telegram from Shanghai reports that the steamer *Shanghai* has been destroyed by fire near Wuhu, and 200 Chinese passengers drowned.

During the storm which set in on Dec. 19, there were many casualties along the sea coast of western Europe, and a number of lives were lost.

At Cordova, Argentine Republic, on Dec. 21, a canal burst its banks and flooded the city. One hundred persons were drowned, and hundreds of houses were destroyed.

On Dec. 30, at Liverpool, four youths were engaged in cleaning an engine boiler, when by some means steam was turned on and in a short time they were scalded to death.

BERLIN, Dec. 22.—A whole school of boys went skating at Koalin. Fourteen of them fell through the ice. Nine were rescued, but the remaining five were either drowned or died from the effects of the cold.

By a fire in London, Dec. 21, John O'Hara and his three children, aged six months, and three and five years respectively, were burned to death. Mrs. O'Hara was absent from home at the time. The father's life was lost in an effort to save his children.

The Washington correspondent of the New York *Herald* reports that the government has discovered a system of fraud perpetrated by its own consular officers, the effect of which has been to defraud the government of about one million dollars. The persons concerned in the frauds are stated to be about twenty consuls and consular agents in Canada, mainly in Ontario, and also, of course, the exporters themselves. The United States treasury has lost, not only by the appropriation of illegal fees by the consular officers, but also by the undervaluation of the goods imported.

A telegram sent from New York Dec. 30, says: A sanguinary battle has just been fought between United States troops and Indians near Pine Ridge. The Seventh Cavalry regiment, among which was Captain Wallace, attempted to disarm Big Foot's band of Indians. The latter offered a smart resistance, and inflicted much slaughter. Captain Wallace and several white soldiers were killed, and the loss among the Indians was very heavy. Intelligence from Badlands and the Indian reservations is to the effect that the Indians are rapidly surrendering, and the worst of the trouble is now believed to be over.

On Dec. 22 there was a very serious strike of employees on the railways in Scotland, by which traffic was almost entirely suspended. The Northeastern Railway, which had granted the request of the employees for increased pay, was not affected. On other lines about 5000 men went out, and business was seriously affected. One of the results of the strike is to stop the Singer Company's sewing machine works near Glasgow, and throw 4000 hands out of employment. A telegram from Dundee states that the strike spread rapidly on the North British system, and matters were very serious. All goods traffic for Dundee was suspended, and the passenger traffic was greatly interrupted. Both parties seem determined, but at latest accounts the railway managers were getting the best of it, and had secured employees sufficient to enable them to handle a great amount of the traffic.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JANUARY 5, 1891.

ON THE THRESHOLD OF A NEW YEAR.

It is with a sense of deep gratitude to our Heavenly Father for His mercies that we enter, with the commencement of the new year, upon the publication of the fifty-third volume of the **MILLENNIAL STAR**. To the Saints, and to all who seek the establishment of truth and justice, we extend our sincere wishes for a continuation of the divine blessings upon them, that joy may reign in their hearts, and peace in all their abiding places.

Mankind has bidden farewell to the opportunities, both of time and circumstances, of the year that is now numbered with the eternity of the past. It has been a period of momentous events to all. There may have been little in our personal experience to ruffle the placid stream of our prosperity, or we may have been sorely tried with sorrow and affliction. But beyond the incidents that are restricted to the private life of the individual, there have been occurrences that, from the general application of their influence, are of great importance to all the inhabitants of the earth.

The departed year has recorded a marked progress in the development of an era of changes, the ultimate issue of which the world's wisest men are unable to foresee. These changes have affected the social, industrial, financial, political and religious departments of life, and have caused the thoughtful in all classes to view with deep concern the possibilities and probabilities of the future. All the nations have had a share of commotions of more than ordinary significance.

Disturbances of a warlike character have been mostly confined to the semi-civilized peoples. But among those on whom are shed the brighter rays of intellectual light is an order of agitation more lasting and far-reaching in its effects than such conflicts as have occurred on the battlefield. There has been no great outburst of violence, but the perturbation has convulsed society to its very extremities, and portends an irruption that will shake the nations to their foundation. The labor strikes, financial crises, and political upheavals are indicative of the precarious condition of existing systems.

Viewing these things from the vantage ground given by a knowledge of the Gospel, there is presented to the reflecting mind a subject of vast importance, and the time is opportune for a judicious review of the past, with the object of improvement in the future. In looking over our experience, there will be no difficulty in ascertaining that mistakes have been made, and these should serve as a lesson to teach avoidance of the same errors in the future, that we may be better prepared to meet the exigencies that arise.

It is very common for people to make good resolutions at the beginning of the year; when made they should be scrupulously kept. If broken we but subject ourselves to another defeat in the list of life's battles; but if faithfully adhered to, there is gained a victory that will ever afterwards have a beneficent influence upon our lives.

Good deeds bear fruits of joy. They are the life of the faith which places all power within our reach—which gives to us life eternal. They are the materials with which to construct the substantial edifice of our lives. Our own self-interest, the consideration which we have for our future welfare, could impel us to their performance. And the knowledge of, and faith in the Gospel that has been committed to us in this dispensation should be a never failing source of inspiration, to lead us into a strict observance of all the laws of God. A proper regard for the laws which affect our temporal nature is necessary to preserve our bodies healthy and give to them desirable strength. Conformity with those rules which govern the spiritual part are also essential to protect it from injury and impart to it that energy which leads to an increase within it of intelligence, faith and truth.

As a day among others, the first of January has no special claim for good resolves and reforms in life. These are duties of each day that comes upon us. But New Year's Day at the present time is not only made more prominent than its fellows by the fact that it is the entrance into another year, but that it is also the opening day of the last decade in the Nineteenth Century. It ushers in a period that is momentous in the prophetic history of the world; that is pregnant with events which affect the welfare of the whole human family. As such special attention is drawn to it, and in that relation it is an appropriate occasion for entering upon the work before us with renewed determination, exalted purposes, and increased faith in the power, love and justice of the Almighty Ruler of the universe.

J. H. A.

SCOTTISH CONFERENCE.—The next Conference in Scotland will be held at Glasgow, on Sunday, February 8, 1891. Meetings will be held at 11 a.m. and 2 and 6 p.m. Elders from Utah will be present.

MORE MOBING.—Some of the Latter-day Saints residing in the vicinity of Howe's Valley, Hardin County, Kentucky, U.S.A., have recently been subjected to threats and violence at the hands of a masked mob. On the night of Dec. 4, 1890, a party of men, organized as a "vigilance committee," went to the home of Brother Stanley Yates, a recent convert to the Gos-

pel, and inquired if the Elders were there. As they were not, a negative reply was given. Smarting under the disappointment of not finding the Elders, the mob proceeded to wreak vengeance upon Brother Yates and his son, by taking them into the woods and mercilessly whipping them with hickory withes. Bruised and bleeding, the two victims of religious hate and frenzy were turned loose with the assurance that if they should ever be found guilty of extending hospitality to a "Mormon" missionary, a punishment more dreadful would be inflicted upon them. The attack is reported to have been headed by a prominent Baptist church member. Intentions have also been expressed to rid that part of the State of "Mormon" Elders, if it requires six months' time to do so.

MASSACREING INDIANS.

THE telegrams from America announce that there has been fighting between the United States troops and the Sioux Indians in South Dakota. It is stated that the soldiers surrounded the camp of the savages, and demanded a surrender of their guns. This demand was not acceded to, and a search was instituted, the Indians resisted, and a conflict followed. With a comparatively small loss the 500 disciplined troops overcame 120 Indians warriors, killing most of them, and slaughtering 250 women and children. Of the squaws and papposes only six of the latter were spared alive. It is now called a great victory for the white men. When justice is done in the annals of history, it will be recorded as a massacre—an inhuman butchery. The following is the account given of the fight on Dec. 29:

Omaha, Dec. 30.—The reports from the front describe the fight on Porcupine Creek yesterday as of a sanguinary character. It took place while Big Foot's band were being disarmed by Colonel Forsythe, and the Seventh Cavalry regiment. This is the regiment a contingent of which was cut to pieces with General Custer, when that officer was killed, and his force nearly annihilated by the Sioux, in 1876.

Wounded Knee Creek, Nebraska, Dec. 30.—At eight o'clock yesterday morning Colonel Forsythe issued orders to have the 150 Indians who were surrounded by his force called from their tepees, saying that he wanted to talk to them. They obeyed slowly and sullenly, and ranged themselves in a semi-circle in front of the tent in which Big Foot lay sick of pneumonia. They were then ordered to surrender their arms by twenties, whereupon the first twenty went to their tents, but came back with only two guns. This irritated Colonel Whiteside, who was superintending the operations. After a hasty consultation with Colonel Forsythe, Colonel Whiteside ordered the cavalry, who were dismounted and formed almost in a square about twenty paces to the rear, to close in. They accordingly took up a position within twenty feet of the Indians, who were now in the centre. When this had been done, a detachment of dismounted cavalrymen was sent to search the tepees, in which they found about sixty guns. While the search was being made, the warriors held an incantation pow-wow. After the tepees had been ransacked, the order was given to search the warriors. The soldiers evidently expected no trouble, but when a dozen of the Indians had been searched all the rest, like a flash, drew guns from under their blankets, and began firing upon the

soldiers who had shortly before moved up to almost within a gun's length of the Indians. Those of the enemy who had no guns rushed on the soldiers with tomahawk in one hand and scalping knife in the other. The first volley was poured into the American soldiers almost, as it were, at a given signal, and the Indians must have fired a hundred shots before the troops had fired one. But they had no time for a second volley, for the slaughter of the redskins then began. The Indians ran in a southerly direction, pursued by the cavalry, who shot them on every side. The engagement lasted an hour and a half. Many of the braves sought shelter in a ravine, where it is difficult to dislodge them. Over fifty Indians were killed outright. The soldiers shot the Indians wherever they found them, giving them no quarter. In the fighting seventy-five of the American cavalymen were killed or wounded, while on the Indian side 110 warriors and 250 women and children were killed. Of the whole Indian camp probably not more than six children remain alive. The Indian agent at Pine Ridge telegraphs that 300 Indians, including women and children, were killed in the engagement.

This account is also given of a battle which took place in the same vicinity, on Dec. 30:

Pine Ridge, Dec. 31.—General Brooke has received intelligence of fighting having occurred at the Catholic mission at Clay Creek, in which six of the Seventh Cavalry regiment were killed and many others wounded. Yesterday a courier reported in camp that the mission building, in which were a number of priests and sisters and hundreds of children, had been surrounded by the hostiles and fired. When the troops reached the scene they found that the fire was confined to the day school, which is a mile this side of the mission-house. About 1,800 Indians, under Two Strikes and Little Wound, were found about a mile beyond the mission. The Seventh Cavalry formed into line and began the fighting, which was carried on by only three or four Indians at a time, while the main body was concealed. Colonel Forsythe suspected an ambush, and would not let the enemy draw him on to dangerous ground.

The record which the United States is making in dealing with the native tribes is one that brings the blush of shame to the cheeks of every fair-minded American who reviews it. "A century of dishonor" is what the *Century* magazine aptly terms the past hundred years of the republic in connection with the Indian question. The second century bids fair to make a darker record than the first. Hundreds of treaties have been made between the government and the Indians, and the latter are the only ones who have kept their word. The government presents an unbroken record of violated treaties.

It is a matter of deep regret that on the present occasion hostilities have broken out, when a just and honorable course on the part of the white men could have prevented any trouble. The accounts of the opening battle of course go as far as possible to justify the troops in their action. But between the boastful lines can be read the true state of facts. There, on the bleak prairie, the famishing Indians were assembled in their temporary village, whence even the scanty comforts of the savages' home were excluded by the failure of the government to keep its promises. One hundred and twenty men, and twice that number of women and children, were there, no doubt brooding over the wrongs they were suffering, and who would not? They were making no violent demonstration, and even their chief was lying ill of a dangerous disease.

In the night they were surrounded by a well-equipped military force which greatly outnumbered them. When morning came they were ordered to bring out their arms. Naturally they were sullen. They knew the plighted faith of the nation was broken. They remembered the experiences of past years, and were not in haste to place themselves, their wives and their little ones, at the mercy of an implacable foe. "This irritated Col. Whiteside," says the account. And this unseemly anger on the part of an American officer was doubtless one of the causes that led to the bloodshed. He ordered the Indians searched, and when they were jostled and knocked about by the angry soldiers, further submission became impossible, and they struck back in self defense.

There is another feature. The regiment that was dealing with them was the Seventh Cavalry, "a contingent of which was cut to pieces with General Custer," when they were overcome by the Sioux some years ago on the field of battle. It is a matter of public knowledge, which has been freely commented on, that many of the regiment had sworn to avenge the death of their comrades, and here was the opportunity. That they seized upon it is shown by the cruel murder of women and children.

In the Clay Creek affair it is stated that "the Seventh Cavalry formed in line and began the fighting," and it is not unlikely that the same was the case in the Porcupine Creek battle. The destruction of women and children shows that the troops were acting out a policy of extermination. When Gen. Brooke started, he telegraphed to his superior officer that he would "end the matter right now." The course of the officers acting under his orders shows how he proposed to end it.

What can lovers of justice and humanity think of such proceedings? What must be the pride of the American soldiery in contemplating such barbarities? What can be said in defense of the army of a civilized nation that "shows no quarter" to defenseless mothers and innocent babes, but murders them by hundreds? Men with sympathetic hearts and a love of humanity have protested, and properly too, against the cruel treatment of the Russian Jews. Here is an opportunity for them to denounce the still more inhuman course pursued by the United States government toward the American Indians. But though the nations who boast of the enlightenment of the nineteenth century fail to raise their voices in condemnation of such atrocities, there is One, the God of the Indian as well as of the pale face, whose justice will visit wrath upon the American nation for the blood of innocence which it has shed, even though the victims have been untutored savages.

DR. HEINRICH SCHLIEMANN.

On the 26th of December, 1890, at Naples, Italy, there passed from mortality one of the eminent men of the nineteenth century, and another of those noble ones whose example shows what can be accomplished by the well-directed use of unfaltering zeal, indomitable courage, intelligent determination and ceaseless industry. This man was Dr. Heinrich Schliemann,

who became world-renowned in connection with the most notable discoveries ever made of the relics of ancient Greece. At the time of his death he was on the way from Germany to Athens, where he intended to still further continue his life's work. An abscess on the brain and an attack of bronchitis were the immediate cause of his demise.

He was the son of a poor Lutheran pastor, and was born January 6, 1822, at Neubuekow, in Mecklenburg-Schwerin, and attended school until he was fifteen years of age, when financial circumstances compelled him to take the position of an apprentice to a grocer in the neighboring town of Furstenberg. After five years thus spent, young Schliemann engaged as a common sailor on a Hamburg merchantman bound for Venezuela. The vessel, however, never reached its destination, as it had not gone further than the Dutch island of Texel, in the North Sea, when it was wrecked.

Schliemann, who had to struggle against great privations, now made his way to Amsterdam, where he soon succeeded in obtaining occupation as a clerk. In this position he found time during the next few years to study and acquire all the chief languages of modern Europe, and in 1846, his principal, finding that he knew Russian, sent him as his agent to St. Petersburg. A year later Schliemann started in the Russian capital in business on his own account. In this he was so successful that eighteen years afterwards he was able to retire on a moderate fortune.

In spite of his onerous commercial occupation in St. Petersburg, Schliemann contrived to continue his linguistic studies, and, among other things, made himself proficient in both ancient and modern Greek. After traveling in Syria and Egypt, he, in 1859, paid his first visit to Greece, the future scene of his archaeological triumphs. In 1864 he made a voyage around the world, and in 1868 settled in Paris, chiefly in order to study Greek antiquities, with a view to preparing himself to carry out the desire he had long cherished of investigating the sites of the most famous places in the history of ancient Hellas.

After a visit to Ithaka, he proceeded to Asia Minor, and commenced the work which ere long made his name known throughout the civilized world. Being convinced, from his familiarity with the Homeric poems, that the place called Hissarlik was the site of ancient Troy, he applied at Constantinople for permission to excavate the spot, and, having obtained the sanction of the Turkish authorities, he commenced operations in April, 1870, defraying the whole of the heavy expenditure out of his own pocket. With occasional interruptions in the hotter months, he continued his excavations at Ilium until the year 1882. During these years he was materially assisted by his wife, a Greek lady whom he had married on his second visit to Athens.

The result of Dr. Schliemann's operations at Hissarlik was successful beyond all his expectations, and the work in which he told the story fairly astonished the learned world. At the same time, the best scholars by no means admitted all that the author claimed. But from beneath the dense mass of red cinders, mixed with the scoræ of copper and lead, the learned excavator had unquestionably unearthed a vast variety of very

ancient objects. He had found old brick walls, numbers of ancient tools made of stone, ancient weapons of bronze, and numerous objects in terra cotta, bone, and ivory, besides many vases, jewels, and other articles in gold, silver, and amber. In the latter he believed he had discovered the actual treasures of the old Trojan King Priam, as described in the "Iliad;" but in this, and in some other contentions as to the real character of the relics he had brought to light, the most eminent authorities in Germany and elsewhere were not able to agree with him. At the same time, no one questioned the value of Schliemann's discoveries as illustrations of the Homeric poems.

Moreover, as to the actual commercial value of the treasures he had recovered after being hidden in the bowels of the earth for from two thousand to three thousand years, Dr. Schliemann soon had anything but agreeable evidence. The Turkish officers brought an action against him before the Greek courts to recover the objects found in the course of the excavations. The case was, however, eventually withdrawn, on Schliemann agreeing to pay the Turkish authorities the sum of fifty thousand francs, in full satisfaction of their claims, with the understanding that the excavator was to be permitted to keep what he had found. In 188 Dr. Schliemann presented his collections of the relics of ancient Ilium to the German empire, and they are now preserved in the National Museum at Berlin.

Troy was, however, not the only scene of Schliemann's successes in the way of archæological research. At Mycenæ, the old capital of King Agamemnon, he began excavating in 1876, and succeeded in discovering in the ruins of the ancient citadel numerous precious articles of personal adornment and weapons, as well as skeletons, coming down from the most ancient period of Greek history. Many of the objects there found were in solid gold. They have been deposited in the Polytechnicon at Athens.

Dr. Schliemann carried out other excavations, most of them successful, in Ithaka, at Tyrius, and at Orchomedos, where, as at Mycenæ he brought to light some remarkable examples of the Cyclopean style of architecture. The Lion Gate and the so-called Treasury of Atreus at Mycenæ, the relics of a Cyclopean town on Mount Atkos, in Ithaka, the so-called Treasury of Minys, at Orchomedos, and the imposing remains of the Royal Palace at Tyrius are among the monuments of the most remote period of Hellenic art and history whose discovery we owe to the indefatigable labors of Dr. Schliemann. The results of his excavations were presented in various works, most of which have been translated from the original German into English and the other principal languages of Europe.

THE London Society for promoting Christianity among the Jews is reported to be passing through a serious crisis, and it is difficult to tell what the result will be. The Society has been assailed from without, but now the attack is from within. The committee of inquiry demanded by the Archbishop of Dublin has held many sittings, and has gone very carefully into all the specific charges. These may be summed up under two heads—mismanagement by the London committee, and inadequate results in

the mission field. It is hardly probable that the report of the committee of inquiry will be made public, but it is not unlikely that, unless radical reforms are made, there will be a large secession of members, and another society will be started on more economical lines.—*Manchester Guardian*.

UTAH NEWS.

(Summarized from Territorial papers.)

The Emery County Coal Company was incorporated on Dec. 9, with a capital stock of \$5,000,000.

On Dec. 11, Clark Brothers' mercantile establishment at Pleasant Grove was destroyed by fire. Loss, \$40,000; insurance, \$3,000.

A cold wave passed over the western part of the United States on Dec. 31, causing a blockade of railway and telegraphic business.

The grand jury of the third district, Utah, has indicted a number of Chicago railway officials for infractions of the inter-state commerce law.

The first Rio Grande Western train to Ephraim, Sanpete County, was run on Dec. 13. By the new road, Manti, the county seat, is 125 miles from Salt Lake.

Ex-Gov. C. W. West has resigned his position of president of the Salt Lake Chamber of Commerce. He intends changing his residence to Washington, D.C.

In the large Tabernacle, Salt Lake City, 300 new upholstered chairs are to be put in place for the accommodation of the augmented choir. The building is also to be lighted by electricity.

The output of the Utah Canning Company for 1890 was 1,290,000 pounds of canned tomatoes, 16,000 gallons of cucumber pickles, 25,000 gallons of pickled cabbage, besides large quantities of mince meat, pickled onions, cauliflower, beans, etc. The daily output of vinegar is 500 gallons.

The first record of a defalcation on the part of a municipal officer in Salt Lake City, is that of Louis Hyams, the Gentile city recorder. His shortage is \$1,751. He has resigned his office as a result of the exposure.

On Dec. 12, at Salt Lake City, Edward Scott was killed by William M. Diamond. Scott was a contractor, and Diamond had been in his employ as a carpenter. Scott discharged him, and a dispute followed, in which Diamond used a chisel, which he plunged in Scott's brain.

At the Rio Grande Western Railway coal mine at Castle Gate, Emery County, on Dec. 12, an explosion occurred, caused by fire damp. The rescuing party brought out John Dickson, Joseph Berry and J. McGardell, who had been killed, and several others who were injured. The mine will be closed for about a month.

The deepest artesian well in Utah has just been sunk at the corner of Eighth South and Third West streets, Salt Lake City. It is 591 feet deep. The pipe which has been sunk is three inches in diameter, and water is thrown twenty feet above ground. The stream comes out at the rate of ninety-five gallons per minute, or 136,800 gallons per day.

On Dec. 13, at Salt Lake City, the trial of Miss Amanda Olsen was concluded before Chief Justice Zane. She was accused of murder in having shot and killed Frank Hall, her seducer. The jury brought in a verdict of not guilty. This decision meets with public approval. The United States attorney worked hard for a conviction, and declared that if men were to be shot for the crime of which Hall was guilty, the country would be depopulated. The sentiment in Utah is, however, shown by the verdict to be strong in favor of the severest punishment for libertines.